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accrued from such a harsh policy. These oppressions brought about eventually the riots of 1830, the history of which is given with considerable fullness.

The style of the book is extremely vivid and forceful. The sympathies of the authors are all too evidently on the side of the laborer, and in consequence there are, perhaps, too many heavy lines in the picture. Their brief against the upper classes of the time is a powerful one, and their indignation over the wrongs of the poor has produced some splendid passages of denunciation. The following brief extract from the concluding chapter is offered as a specimen, both of the style and of the point of view.

Amid the great distress that followed Waterloo and peace, it was a commonplace of statesmen like Castlereagh and Canning that England was the only happy country in the world, and that so long as the monopoly of their little class was left untouched, her happiness would survive. That class has left bright and ample records of its life in literature, in art, in political traditions, in the display of great orations and debates, in the memories of brilliant conversations and sparkling wit; it has left dim and meagre records of the disinherited peasants that are the shadow of its wealth; of the exiled labourers that are the shadow of its pleasures; of the villages sinking in poverty and crime and shame that are the shadow of its power and its pride [p. 332].

H. L. LUTZ

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Il fenomeno della guerra e l'idea della pace. Di GIORGIO DEL VECCHIO, Prof. nella Università di Messina. Torino: Fratelli Bocca Editori, 1911. Pp. 99. L.3.

The problem attacked in this brochure is whether, and to what extent, the ideal of universal peace may be constructed upon a legitimate rational basis. By an analysis of the causes of war, and its consequences good and evil, the author shows the historical support, or lack of it, which underlies the claims both of the advocates of peace and of those who magnify the importance and necessity of war. Since both good and evil result from this form of social conflict, it is seen that wholesale denunciation of war and its unqualified approval are both out of place. But while he admits the historical function of war the author declares that this does not warrant its absolute justification. Both its necessity and its value as a social factor are relative. There is no reason to suppose that it may not become less and less necessary as the forms of law are gradually extended over the field of social relations. The ideal of peace, he thinks, is perfectly rational.

Having thus determined the rationality of the peace ideal, the author turns his attention to the theoretical conceptions underlying the modes of attaining it. Chief among these are the ascetic conception, exemplified in the early Christian philosophy; the imperialistic or absolutist conception, entertained, for instance, by Alexander; the empirico-political conception, according to which peace is to be established by mutual agreement among contemporaneous nations; and finally, the juridical conception, that is, the establishment of peace through the extension and maintenance of the forms of law. Each of these conceptions is critically examined, the last alone being accepted as sound. Juridically considered, the ideal of peace is identical with that of justice, and hence it must be progressively realized with the establishment of just relations among the nations of the world.

The entire discussion is an interesting contribution to a question which is more and more engaging the attention of the statesmanship of the world. It fails to recognize sufficiently, however, that war itself is irrational and must necessarily be supplanted by other methods of social progress as the social consciousness and social intelligence are enlarged and developed. Progress in social intelligence means necessarily the growing perception that war is both wicked and foolish. Such intelligence is therefore the factor with which peace advocates should be concerned. With it the "peace of righteousness" could be established and maintained by intellectual methods, and the righteousness of peace be confirmed.

I. W. HOWERTH

Il socialismo giuridico con una ricca bibliografia sull'argomento.

Di PROF. FRANCESCO COSENTINI, dell' "université nouvelle"
di Bruxelles, direttore della "scienza sociale." Catania: Cav.
Niccolò Giannotta, Editore, 1910. Pp. 130. L.3.

There are three typical forms of socialism. First, there is the socialism of the Utopian reformers, men of vivid imagination who, impressed by the inequalities and injustices of society, undertook to construct imaginatively a social order from which these objectionable features would be eliminated. Hence has arisen the large mass of Utopian literature. Second, there is the socialism inspired by the spirit of revolt, which practices chiefly negative tactics and which promulgates a dogmatic social philosophy based chiefly upon abstract formulae. Such was the socialism of the early revolutionary philoso-